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SCHOOLS ERECTED TO THE MEMORY OF MRS. KELL, AT SOUTHAMPTON.

MEMORIALS

OF THE

REV. EDMUND KELL, M.A., F.S.A.,

AND

MRS. KELL,

OF SOUTHAMPTON.

"The Memory of the Just is Blessed."

WILLIAMS AND NORGATE,
14, HENRIETTA STREET, COVENT GARDEN, LONDON;
And 20, SOUTH FREDERICK STREET, EDINBURGH.

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PREFACE.

When men and women of exalted character, like Mr. and Mrs. Kell, are taken from us, their work is not completed even here, though they rest from their labours: they leave behind them influences and memories which encourage others to dedicate themselves afresh to virtue and pure religion. To the last and uttermost of their strength and abilities they endeavoured to promote the welfare of mankind by a constant Christ-like purpose and self-sacrificing zeal. To the cause of truth, freedom, justice, and purity, they bent at all times their energies and resources.

In an age such as we appear to be entering upon, of foolish pilgrimages to the shrines of superstition, rational Christians may do well to call attention to the character and services of the pure, loving, and gentle who are of our own age and household of faith. The following pages have been written for this object, and may be said to be the tribute of a profound reverence and love for a dear brother and sister, who through a period of many eventful changes, since the dawn of the present century, took their full share in this grand drama of some accomplished, and as yet other unaccomplished, reforms. Both Mr. and Mrs. Kell devoted the

enthusiasm of youth, the strength and resources of mature years, and the gathered wisdom of age to what they esteemed, in no narrow sense, the cause of truth and holiness. This is the testimony of their Church, and of one who travelled with them nearly all the way in the closest relationship of life. She knows they sought no honour or reward in this life, but the approval of God and a good conscience. So they were prepared, when the call came, to depart and meet their Lord, with well-trimmed lamps and oil in their vessels, trusting in the mercies of an ever-loving God.

J. D.

Southampton, 1874.

MEMORIALS

OF THE

Rev. EDMUND AND Mrs. KELL.

The Rev. Edmund Kell was born at Wareham, on the 18th of January, 1799. His father was at that time the Unitarian minister of the place, and appears to have been a man of exemplary character, and devotion to the cause of Christian truth.

His mother, Miss Delacourt, was a descendant of a distinguished family in the West of England, which had been identified through very perilous times with the cause of civil and religious liberty. She was herself deeply imbued with the same spirit. Her son Edmund was unquestionably the inheritor of her feelings and views, which marked him as a lover of just laws, rational liberty, and pure religion. The intelligence, quietness and firmness, the persistent industry, tenderness and devotion, which characterized the parents, were equally conspicuous in the son.

The subject of our memoir, at a very early age, gave evidence of poetic taste and feeling, and of some talent in the writing of hymns and poems. We have before us a large collection of manuscript poetry which was written when he was quite a child, and proves that had his powers been bent to the production of sonnets, he might not have been unsuccessful in that department of literature. At an early age he was well disciplined in

Latin and English composition, for at sixteen he was the author of a number of poems, and translations which show marked ability, while some of his own compositions are distinguished by great sweetness and power. He cherished an intense love of his mother, and is often found writing in verse his admiration of and gratitude to her. No one who knew him as a man could otherwise think of him than one who would pay attention to all the little kindnesses which make up the sum of domestic peace. In hours of trial and bereavement, which in common with others their home was destined to experience, his lines breathed hope and trust, and many expressions which manifest, in a very beautiful way, a desire to please God.

At the age of sixteen he went to college at Glasgow, where he remained four years, and graduated M.A., taking a high standing in classics. In the papers of that day we frequently find his name in the prize list of students of both First and Second Divisions.

From Glasgow he went to Manchester New College, York. There he had the great advantage as a divinity student of first-class tutors, high-minded, scholarly, and deeply religious men, the Revs. Charles Wellbeloved, John Kenrick, and the Turners, father and son. He ever spoke of his tutors with love and veneration; his Christian belief, under the influence of their instruction and lives, ripened and increased in strength and warmth as years rolled on. To him the recollection of college days were always of the most pleasant character, and frequently formed the topic of conversation among his friends. Young men who had aspirations after the Christian ministry, he was most desirous should enjoy similar advantages to those which had fallen to his lot. While he offered little objection to men in the humble walks of life, and without much education, becoming preachers of the gospel, he was very desirous that those who wished to devote themselves to the Christian ministry should have an enlightened and thorough education. He says in one of his sermons: "The principle

of the division of labour establishes the conclusion arrived at by all nations above the rudest stages of barbarism, that for the production of the greatest good to all, a separation must be made of the employments and callings of mankind. No person of ordinary sagacity would, in the case of a bodily malady, trust to an empiric for the relief of his sufferings. For the disentanglement of his worldly affairs, he would not apply to any individual unversed in the technicalities of the law. And, in like manner, for moral and spiritual culture, for the elevation of the soul above low and degrading pursuits, for the enkindling of all high and generous impulses, and the pointing of your thoughts to a glorious immortality, you would not have recourse to a man who was destitute of knowledge on such momentous topics, or whose mind was secularized by an absorbing attention to the cares or business of the world. You would require, indeed, in the first place, that your religious instructor should be one who walked with God, whose heart glowed with a desire to benefit his fellow-creatures, and who was himself in some happy degree exempt from an attachment to the idle pomps and frivolous pleasures of the world; but still you would demand, and demand justly, that he should satisfy the cravings of your minds for religious knowledge; that he should have capacity to excite in you those higher and nobler aspirations after God, and duty, and futurity, which, amid the diversified occupations of society, you found yourself unable, without such assistance, to acquire or retain." While at York, he neglected not to exercise the gift of prayer and exhortation; and frequently in this duty, with a companion, went out on Sunday afternoons, and held meetings in the villages for prayer and religious duties.

His first engagement in the work of the ministry was at Newport, Isle of Wight, in 1823, which he held for thirty years. In addition to the duties of the ministry at Newport, he conducted a school most successfully; some of his pupils were afterwards valued friends through the rest of his life. Southampton was

the only other charge, and in these two places it may be said he did the work of a Christian evangelist, and gave full proof of his ministry.

To this work of the ministry he had, as we have said, a predilection from his childhood. To the solemn duties of a pastor and a preacher he devoted himself with the purest aims and the most benevolent spirit. To proclaim the saving truths of the gospel, to urge mankind to moral and spiritual culture, to address both young and old in words of earnestness, to rise above degrading pursuits and passions, and himself to lead the way, to this he felt truly called; and he sincerely performed his duties. No man ever yet more earnestly repeated the words of the Apostle Paul, and with greater sincerity, than Mr. Kell: "Necessity is laid upon me, yea, woe is me if I preach not the gospel." But no one ever listened to him without being the better for it, or without being convinced that the preacher was a sincere Christian. With what earnestness and depth of feeling, though with a soft voice, he poured out his quiet words! they came warm from his heart. He felt the truths he uttered; and to him the truth of truths was the love we ought to show to one another. It was this affection for mankind, without distinction of sect or nation, which led him to take part in all the movements of his age tending to ameliorate our race. He was interested not only in the people of his own church, of his own town and country, but of the whole world, and this resulted in many valuable friendships.

In the great Master's work he was a zealous labourer, both at Newport and Southampton, for half a century. Of him it could always be said, "the flock and not the fleece was the object of the shepherd's care." He had a very small stipend during the whole fifty years of his ministry. It fortunately happened, however, that his own means were in a great degree sufficient for his wants. To his ministry at Southampton, the congregation, and we may add the denomination at large, are indebted for a beautiful church, capable of holding four hundred people, and a school-room

which would accommodate two hundred boys and girls. Whoever now looks upon these erections, executed with so much taste, regards them as memorials of Mr. and Mrs. Kell's piety and goodwill.

No one ever entered more fully and heartily into the cause of human liberty than our revered friend. In the early part of his life he closely identified himself with those who demanded the abolition of slavery in the British colonies. In whatever company he was found, he showed himself the decided opponent of every form of political injustice. Gentle as was his spirit, his language against slavery was most emphatic. He was not backward to employ the opportunities he possessed as a member of any society, or as a secretary of Unitarian societies, to identify such institutions with constant remonstrances and protests against that huge iniquity which for so long prevailed and disgraced the United States. It was this philanthropic feeling which led him so often to invite the leaders of freedom from America to Southampton.

From the dawn of the present century to the year 1874, Mr. Kell stood identified, first as a child, then as a man, and lastly as an aged servant, with the Unitarian movement. For nearly fifty years he was the Honorary Secretary of the Unitarian Societies of the South of England. No one can ever doubt the earnest spirit and the practical interest he had in the progress of Unitarianism.

The following tribute to him occurs in the report of the Southern Unitarian Fund Society of 1874, soon after his death :—

"Your Committee cannot but refer at once, with deep regret, to the event which has had so great an effect on their proceedings during the year. The meeting at Southampton on the 5th of August, 1873, saw the late Rev. E. Kell surrounded by many ardent and attached friends from various parts of the country, gathered together not more to hold the anniversary than to congratulate him on the completion of his fiftieth year as a member of your Society, and for more than forty years one of its co-secretaries. No one who saw him on that happy occasion could fail to

notice that length of service had in no way abated his zeal and interest in the objects you have in view. His sweet and benignant smile shed a benediction upon the whole proceedings of the day, while his quiet energy and the kindly readiness with which he entered on the labours of another year, were an inspiration to many much younger than himself. How inscrutable are the ways of Providence! Perhaps not one person brought into contact with him on that day thought it would be the last time he would be so privileged on earth. Yet so it was. Gracefully acceding to the wish of the meeting that he would again accept the office of co-secretary with the Rev. H. Hawkes, Mr. Kell lost no time in prosecuting the work of your Society. As soon as possible he convened a meeting of the Committee, and with his accustomed earnestness joined with them in devising plans of missionary enterprise for the ensuing winter months. Shortly, however, and before he could complete the arrangements for the contemplated project, the warning came that his earthly labours were done. His mortal strength gradually failing him, his inward strength was renewed day by day, enabling him to meet with blissful serenity of soul the final summons to his well-earned rest. On the evening of the 7th of January, 1874, feeling that the last hour was come, he cried, 'O joy, joy! In my Father's house are many mansions.' In the solemn presence of such an event, it is impossible not to call to mind the great services he has rendered to your Society."

Resolutions as follows were moved, and after being signed by the chairman, were forwarded to their respective destinations by him:—Resolved, "That this Committee, deeply feeling their own loss in the death of their revered and beloved friend and fellow-worker, the Rev. E. Kell, who for more than forty years has exerted himself faithfully and perseveringly as one of the co-secretaries of the Southern Unitarian Fund Society, desire to express their respectful sympathy with the bereaved family who have been so severely tried by a mysterious Providence in the removal from among them of so excellent a man, and so loving

and beloved a relative; and they pray that his sorrowing relatives may now feel the comfort and soul-sustaining support of their Saviour's revealings, through this life, and in his own good time be gathered together into the joy of their Lord, to fear sorrow and separation no more." A resolution was also sent to the congregation at Southampton:—"That we, the Committee of the Southern Unitarian Fund Society, in this our first meeting since our deeply-felt loss in the death of the Rev. E. Kell, so beloved and respected a friend amongst us, and for more than forty years one of our co-secretaries, ever faithful to the interests of this Society, beg to express our heartfelt sympathy with the bereaved flock, now mourning the loss of so excellent and self-devoting a pastor, and trust that in this deep affliction wherewith the Almighty has seen fit to try them, they will now feel the consolation and support of that Christian spirit and those hopes in a risen and glorified Saviour, which it was the great purpose of their beloved pastor to cherish and exemplify among them. Bearing in mind that the Southampton congregation, so earnestly and successfully laboured for by our departed friend, took its origin within the memory of some of us, from the missionary efforts of our Society, we beg to assure them that our interest in their growth and welfare as a Christian community has continued to increase with their progressive life and strength, and that their loss of the invaluable services of their late pastor, renders us only the more desirous to do everything in our power to promote their well-being and happiness; and we pray that the Divine blessing may rest upon them and prosper their good efforts as friends and followers of the Lord Jesus Christ, and at length unite them together again in the joy of their Lord."

It may be, as it is often said, that the cause of Unitarianism, during the last fifty years, has, on the whole, been unsuccessful, when compared with the prosperity that has marked the career of all other Churches. It is very possible that no one ever thought that the progress of Unitarian views would be so visible and triumphant as some other forms of religious thought and feeling.

Yet no one will surely deny that very great and portentous changes have taken place in the theological world during the present century. Those hard and stern views which excluded all loveliness from God's nature, and all natural ability to do good in man, have been greatly modified and softened. Indeed, a new complexion of thought is affecting the entire Christian Church. Every one begins to recognize the dawn of an era of a more simple, Scriptural, and rational faith. In this field of enterprise, and for this harvest of promise, Mr. Kell has been a zealous labourer. The theological current which is bearing the world on to the recognition of one Almighty God, and his supreme worship, and that the life and spirit of Jesus Christ, not the creeds of Churches, ought to be the directing influence of mankind, to this end he directed his strength and opportunities. His people know how often and earnestly, privately and publicly, in the pulpit and in the press, he endeavoured to create zeal for these truths, and their open profession. In a pamphlet before us, we see the following words:—"The great truth, 'that the Lord our God is one Lord,' is so plainly written on the pages of both Reason and of Revelation, that there are scarcely any Christians who do not feel a constraint laid upon them verbally to subscribe to it. And the fact that no sect of Christian believers can withhold its assent to the affirmation, that there is but 'one God,' is a testimony, though an unwilling testimony, to the Scriptural authority of that faith in the Divine Unity which *we* rejoice to hold in all its fulness. *We*, I believe, are the only body of Christians in the world who receive with unqualified assent this great Christian truth, which is clearly declared in our text—the only Christians who publicly avow the determination not to pay Divine worship to any other Being than the one Jehovah, estimating the doctrine of the first great commandment, the unity of God, as of unrivalled importance: important it must be, for it is intimately connected with all that is holy and benign in the attributes of our Heavenly Father. It is guarded in Scripture by the most awful warnings, and upon it is built, as

on a corner-stone, whatever is valuable in the practice, or beautiful in the theory, of virtue."

He was not less a decided Nonconformist; in this he inherited the spirit of his ancestors, who were persuaded that the State had no right to set up a religion, institute a dogma, ordain a ritual, or subsidize a sect. Let the nation be not only intelligent, but free and just in all things to all men, were leading sentiments of his; he knew, as all men ought to know, that with a State Church this freedom could never be enjoyed, this justice could never be done.

He laboured, during the whole of his life, for the extension of justice to all, and while a fetter, or a disability on any class remained, he felt called upon to exert himself for its removal. It is interesting to read the reports and the resolutions for the past fifty years, which he drew up, and which give evidence of his feeling, and of the enjoyment he experienced in seeing one wrong after another redressed.

When the day comes that perfect and complete liberty and equality is the heritage of every child of man, the names of Mr. and Mrs. Kell may then be fairly inscribed in the muster roll of those who have toiled and won this boon for the sons of men.

Like his Nonconformist brethren, and moved with the spirit of his own patriotic forefather, you found him at all times on the side of progress, and taking part in all liberal movements. Quiet and gentle as he always was, he went out into the world to bear his testimony and do his part. Some are still living who can remember him as a young minister, in somewhat dangerous times, taking up a clear and decided position for the great Reform measures of 1832. How heartily and persistently did he co-operate with Cobden, Bright, and others for the repeal of the corn laws. His name in many families was known in connection with the emancipation of the slaves. During the great contest in the United States, when the action of the North was so much disapproved of by many in our country, Mr. Kell believed that history would vindicate its heroic efforts.

There were many causes which led him to manifest at all times a profound interest in America and the Americans. Some of these were his immense admiration of the sainted Channing, his friendship with many of the leaders of the abolition cause, his sympathy with the free institutions of America, and his constant reference to so large and prosperous a commonwealth, without any State Church. During the course of the long civil war referred to above, and which resulted in the freedom of four millions of slaves, he had America constantly in his thoughts, and was never slow to vindicate the North and its policy.

In addition to the studies and duties which devolved upon him as a Christian minister and philanthropist, he entered *con amore* upon antiquarian researches. Notwithstanding the almost universal opinion of the historians of the Isle of Wight, that few or no vestiges of occupation by the Romans are to be found, he demonstrated, by his researches, that the Romans enjoyed a lengthened sojourn on that lovely and salubrious spot. He agreed with the poet—

> "*Here*, on the border of the running brook,
> With moss and herbage finely overspread,
> The *Roman* might espy, in many a nook,
> Primrose and violet as sweetly shed
> As now, and hyacinth with bended head."

The opposition Mr. Kell at first experienced with respect to this theory, increased his care in examining the evidence favourable to his assertions, and his views are now, we believe, almost unquestioned. In digging for foundations, and in making cuttings for railways, much has been recently discovered in confirmation of his views. He stated that Newport (anciently called *Medina*), from the fact of its being built in the form of a square, intersected by two principal streets, from its position at the side of two streams, from the Roman names of several of the streets, and from the discovery of Roman coins there, the town must necessarily be of Roman origin. Since these statements were made, the finding of relics in the neighbourhood, and the un-

covering of a Roman villa at Carisbrook, have tended to confirm his opinions. In cutting the railway through the hill to the north of Newport, a regular Roman cemetery has been found. Here were fragments of Roman urns, &c., indicating a very extensive Roman sepulture. He was also interested in showing that the tin trade with the continent, some two thousand years ago, was carried on through the medium of a carriage-way over the Isle of Wight. He wrote several papers, and entered into public discussions with his contemporaries, on this question. The exact period when the above trade of the ancient Britons commenced has not been clearly ascertained; it is generally placed at about two hundred years before Christ. The merchants of Marseilles, not having the command of the sea, prevailed on the Britons to bring them tin from Cornwall to the nearest place of export to the coast of France. From passages in the writings of Diodorus Siculus, Mr. Kell has defended the view that the Isle of Wight formed the medium of transit.

The entire district in which he lived teemed with objects of antiquarian pursuit, and he was able to invest them with an interest at once pleasing and useful.

No one could better verify the language of our dramatist than he, and find

> "Sermons in stones;
> Books in the running brooks;
> And good in everything."

Southampton itself, where he resided twenty years, is one of those towns of unrecorded origin, and affords the antiquary abundant scope for conjecture. He wrote two or three papers, in which he ventures to sustain a view, not generally adopted, that the original site of Southampton was in the neighbourhood of St. Mary's. He says that Leland, in his *Itinerary*, mentions that in his time, as at present, there was a prevalent opinion among the common people that the parish of St. Mary's was the old site of the town. The favourable position of this spot for fishing and commerce would commend it to the early occupation of the

primeval inhabitants. The discoveries in that neighbourhood of bone pits appeared to him to render tradition probable.

It was not by the mere study of others' labours that Mr. Kell was entitled to the honour of membership of the "British Archæological Association." It may be seen, by referring to the journals of that Society, that he has contributed a number of learned papers, beautifully illustrated with engravings of coins, pottery, plans of villas, &c., &c. In Vol. XVI. there is recorded a discovery he made in conjunction with his associate, Mr. Charles Lockhart. It consisted of a Roman building at Castlefield, Tinker's Hill, on Andover Downs Farm. In other papers of the above journal, he is mentioned as a valuable associate and contributor.

Not only the discoveries, but even the hints and conjectures of men of his tastes, lead to investigations which at last complete the chain of evidence, and make a science of what hitherto was but fragmentary knowledge. Mr. Kell was very desirous that all the handwriting of antiquity, which has reached us in the form of relics, should be preserved. He expressed his dread of the ignorant cupidity or wantonness which would destroy the monuments of the past, or allow the ploughshare to invade what ought to be preserved as national property and hallowed ground. To the end of his life, where he thought a word of caution might avail, he would write to the proprietors of estates asking them to preserve from destruction such historical links as were committed to their care, and letters from him with the same end in view were often addressed to the London and local newspapers. He closes his account of the discovery of a Roman building with: "I regret to say that no vestige of its foundations now remains. In little more than a fortnight from the commencement of the excavation, the labourers thoroughly trenched the whole surface of the ground investigated. The cart of the inexorable agriculturist carried off more than twenty loads of the stones and flints of which the building had been composed, and the plough as remorselessly passed over its site. Thus perish, in the absence of any enlightened governmental regulations and *surveillance*,

one after another, the precious relics of our country's history; and thus, little by little, the rising population is despoiled of one of the surest and most agreeable methods of gaining a knowledge of the past, and stimulating the love of future historical research."

A few months ago, Sir John Lubbock proposed in the House of Commons that the Government should take steps to preserve certain objects of historical value. In France, what are considered by an appointed body of *savants* to be public monuments, are placed under government protection, and Mr. Kell was in favour of adopting some similar measure in this country. Lying before us are several of his printed papers on antiquarian subjects, many of them finely illustrated. In his instruction to the young of Southampton, he frequently urged upon them a more earnest and careful study of history and antiquity; he reminded them of the interest that attached to the topography of their own neighbourhood, and the treasures of knowledge that lay around their own homes. Still more desirous was he that his people and all mankind should preserve that purity and goodness of life which the tooth of Time or ignorance of man can never destroy. Twenty years ago he concluded one of his lectures before the Southampton Athenæum in this spirit:—

"While we are thus surrounded with the venerable monuments of the past, whether we regard the beautiful country seats which once skirted the town, or ancient edifices, ecclesiastical or civil, we cannot but be deeply impressed with the transitoriness of all earthly objects, and the brevity of life. Memorial after memorial passes away. The foundations only of the strong walls of Clausentum are left; a vestige of the Priory of St. Denys alone lingers to the sight; the remnant of royal glory in the King's Palace at the Arcade is daily shorn of some appurtenance to its dignity; recently is King John's pond lost to us; Canute's Palace in Porter's Lane is fast fading, and is now changed greatly from what is shown in the sketch of Sir Henry Englefield. Our town walls, with all our late efforts to preserve them, yearly

crumble to the dust. What remains? The memory of good deeds; of noble and generous acts; the memory of virtuous citizens; of upright and pious men; the names of Capon, of Sir Thomas White, and Pitt, and Thorner, and Taunton, in connection with the schools and charities they have provided for the relief of the poor and unfortunate, for the instruction of the ignorant, still come down to us green as when first they flourished. The name of Dr. Watts, the sweet singer of our Israel, the glory of the pious of all denominations, and of all parties, sheds its imperishable halo around our town; and he trusted that town would not be so ungrateful as not to carry out the design of erecting a suitable monument to his memory. Nor should we quite overlook the claims of a brother lyric in Southampton—the spirited poet of our navy, Dibdin, whose birthplace, by a singular coincidence, is in a lane within a short distance of the natal place of Dr. Watts. To pass on to our own days, what man of the present generation is likely to forget the names of our two late eminent Mayors of Southampton, Sampson Payne and Richard Andrews, who, in different ways, achieved so large an amount of good for their fellow-townsmen? They fought together the same battle of civil and religious liberty, and in their deaths 'they were not long divided.' To the latter it is proposed to raise some public monument of gratitude and esteem. Would that such project might be accomplished! And while we thus do honour to the memory of the departed benefactors of Southampton, let us earnestly follow what in them was praiseworthy, and ever strive to promote its prosperity and the best interests of our fellow-men."

We have now to refer to an event in the life of our friend which proved for over thirty years a source of happiness to two families—his marriage, in 1842, to Miss Elizabeth Dunkin, daughter of J. H. Dunkin, Esq., of Newport, Isle of Wight. Never were two characters more suited to each other; hand in hand they went in every good work. The family ever felt that the day Mr. Kell crossed their threshold as their son introduced

into their home a new ray of light and happiness, which served to illumine and gladden it. They were as happy together as intelligence, virtue, and religion could make a family happy. The only survivor now of this household is Miss Dunkin. Mrs. Kell was herself a woman of no ordinary attainments. She was the authoress of several useful and interesting works for the benefit of the young. She entered into all the benevolent plans of her husband for the promotion of the religious life of the people to whom he ministered. All the various reforms in which he was interested equally pleased her. Mrs. Kell was well known to the poor, to whose wants she kindly ministered. She visited the homes of the sick and indigent, and her presence and counsel comforted and aided them in their sorrows. To the education of the young she devoted a large portion of her time, and her Sunday lessons were carefully prepared, in order that her class of children might leave the school impressed with some new idea or virtuous feeling. In the same spirit as her husband she laboured for the promotion of the higher and more extended education of the whole people. Into all his schemes to advance the interest of the anti-slavery cause, here and in America, she entered with the greatest heartiness and zeal. To both it was always a joy to welcome the representative men of America. Many were the interesting letters they received from the leaders of freedom, and the name of Kell is still held in veneration among them.

The progress of the Unitarian theology was also dear to the heart of Mrs. Kell, although she was not in her earlier days trained in the Unitarian Church. Her clear, strong mind soon led her to see the infinite superiority of the Unitarian Christian faith when contrasted with the unscriptural and unreasonable dogmas of Trinitarians. She was the author of some papers written in order to diffuse her religious views, and to the end of her days felt the all-sufficing nature of her faith, which gave new energy to her life, solace in sickness, and the best hopes in view of death.

After several months of much weakness and suffering, borne with great patience, Christian cheerfulness and trust, on the 8th of February, 1872, the angel of death bore away her spirit from earth to heaven.

Her funeral sermon was preached by the Rev. William James, of Bristol. On that occasion the preacher said:

"Our service, this morning, has had special reference to the departure of one who was united by the nearest and tenderest bonds of kindred and friendship to some of you who have assembled for worship here to-day; and the aspect of the place, and the emotion of the congregation, indicate how much she was regarded and honoured amongst you.* Often have you seen her occupying her accustomed seat in this house of prayer, which was very dear to her, and joining devoutly in its services; and, for many years, she has been conspicuous for her works and labours of love in your town and neighbourhood. And now, after a long and trying season of decline, resignedly met, and patiently borne, and with a certain knowledge of what must be the issue, she has passed peacefully on to the better country, even the heavenly, for which she was so well prepared. The event is an impressive one. To the immediate circle in which she moved, it cannot but bring sorrow, notwithstanding the submission to the Divine will with which it will be attended; and beyond her own family and connections, wherever her devotedness to duty was known, and she was revered for the spirit of self-sacrifice which she showed in her useful and beautiful life, it will be felt that she has gone to receive the recompense of 'the good and faithful servant!'

"In the recollection which is now uppermost in this assembly of the friend whose course is finished, it will be naturally expected that something should be said of what she *was*, and what she *did*. It is a blessing unspeakable that, at this solemn hour, we have not to recall the sad results occasioned by the want of

* The pulpit was covered with black cloth, and the congregation, without an exception, appeared in mourning.

faithfulness; nor have we to lament the removal of a servant of God, in the morning of existence, or in the midst of her days, with plans unfulfilled, and cherished hopes which were never realized. Before us is the precious memory of a long life spent in active and benevolent pursuits for the good of others, and of faculties and gifts sacredly used, and diligently improved to the last.

"I come not here merely to eulogize the dead. And if I could forget what is due to Christian candour and integrity, at such a moment, I should be at once rebuked by the thought of her modest and retiring disposition, who has been taken from us, and by what I know her wishes would be, if they could be expressed. But good, consistent, noble lives, are the world's best treasures. And they should be remembered, when they are closed upon earth, for the advantage of those who are left behind.

"My acquaintance with our friend commenced at Bath, about forty years ago. We met at the house of one of the excellent of the earth, and a descendant of the venerable Philip Henry.* Mrs. Kell was then full of the energy and ardour of her early womanhood, but remarkable for the same qualities of mind and heart which were afterwards more fully developed, and gave so decided a tone and complexion to her subsequent career. Her home, at this period, was with her parents, who resided near Bath; and she was a member of the Unitarian congregation in that city, then under the pastoral care of the Rev. Joseph Hunter, F.S.A., who subsequently left the Christian ministry, and gave himself exclusively to the antiquarian pursuits in which he became so eminent. Greatly interested in the education of the young, and feeling that no religious society should be without a Sunday-school, she exerted herself to secure such an institution for her own place of worship; and, by her unaided and persistent effort she collected a number of children together, to whose instruction she willingly

* Mrs Saxton, who resided at Raby Place, and had much of the kind and generous spirit, as well as the deep piety, of her ancestor.

appropriated several hours of every Sunday, walking more than three miles from the country, to the chapel, and never allowing herself to be hindered by the most unfavourable weather from carrying out her purpose, and being at her post. It was a pleasing sight to behold her surrounded by her little flock, whose affections she won by her kind and gentle, but firm demeanour, and judicious discipline, and whose welfare she sought with an earnestness which no disappointment, no want of sympathy, overcame, and with a zeal that never grew cold, and never wearied.

"Nor were her efforts without success. Others were at length stimulated by her example to engage in the same beneficent work, and a day-school for girls was also established by the church with which she was connected, which has continued, and, I believe, flourishes to the present time.

"In the year 1836, her parents left the neighbourhood of Bath, for Christchurch; and, subsequently, they settled at Newport, in the Island which stands beyond the fair waters with which you are so familiar. *There* she had again an opportunity of joining in fellowship with those of her own household of faith, and at once readily gave the benefit of her active co-operation, and practical knowledge and experience to the Sunday-school, in which her presence and aid were of great value and importance. At Newport, she established one of the first Ragged Sunday-schools ever formed, taking under her special care the children who were too rude, dirty, and neglected to associate with the other scholars. Her happy marriage brought her into more direct contact with all that related to congregational activity, and she afforded abundant proof of her admirable fitness for the position which she filled, as the wife of a Christian minister. When it was determined that *this** should be the place of her husband's future exertions, you know how cheerfully and indefatigably she united in all that was done for the erection of the building in which we are now collected, with what incessant toil she was engaged, as long as she was able, in advancing the best interests of the congregation; how success-

* Southampton.

fully she assisted in all its educational and charitable agencies, and with what good effect she especially acted upon the elder female scholars, for whose moral and religious welfare she was so greatly concerned.

"Her own early training had been conducted in a liberal and Catholic spirit. Her parents attended the *services* of a Congregational minister, but were not *members* of his church; and their daughter, who was always a careful reader of the Scriptures, and an independent thinker, from the study of the Bible *alone*, became a Unitarian Christian, and was persuaded that the faith of one God the Father, the only true God, and one Lord Jesus Christ, his divinely commissioned and beloved Son, is that of the pure and primitive gospel. And this faith it was which, under her protracted illness, inspired her with courage and confidence that never failed, and imparted to her peace which the world could neither give nor take away. So firm and abiding was her *trust*, that she was wont to say, it pained and astonished her to hear the goodness and love of God for an instant questioned, and to observe,—'For myself, I have no doubts, and I only think of my responsibilities.' Always humble and resigned, she was possessed of the very spirit of Gethsemane; and whatever her pain or weakness, she bowed her head after the pattern of him who was the holiest of sufferers, and who breathed the prayer, 'Thy will, not mine, be done;' 'Even so, Father, for so it seemeth good in thy sight.'

"There are those who imagine that Unitarian Christianity has no support and consolation for the soul in the hour of death. But no mistake can be greater. We have no sympathy with the religion that comes to the last scene with its inquiries and formalities, when all should, if possible, be calm and tranquil. Nor would we enter with any other than the step of reverence, and the feeling of delicacy, the chamber in which the spirit is sinking to its rest. But when it is affirmed that our views of Divine truth are inadequate to sustain the mind in the prospect of dissolution, it is a satisfaction to know by what abundant and indisputable

evidence it can be refuted; and that our sister, who has left us, has added her decisive testimony, to that of a cloud of witnesses, to the fact that Unitarianism affords solace in death, as well as guidance in life, and is the power of God unto salvation to every one by whom it is practically received and obeyed. The valley of shadows had no terrors for her. She looked to it with expectant eye, and jubilant heart, as the passage to the golden gates of the city of God, in which life is everlasting, and felicity without alloy or interruption.

"In common with many of the purest and bravest of the women of England, she was impelled to protest against a certain course of legislation, with reference to the fallen of her own sex, which she held to be indefensible in principle, because essentially immoral in its tendency—an infringement of the personal rights of women, and calculated to undermine the national virtue;—and her efforts in this direction, and to reclaim, advise, and lift up degraded and injured females, proved, alas! too much for her strength, brought on the illness under which she, at length, sunk, and has added another martyr to Christian philanthropy and compassion.

"'I would rather, when I am laid in the grave,' said a good man, 'that some one should stand over me and say, "There was a real friend to me—who privately warned me of the dangers of the young! No one knew it—but he aided me in time of need. I owe what I am to him!" Or, that some poor widow, with choking utterance, should tell her children,—"There is your friend and mine; he visited me in my affliction, and found you, my son, an employer, and *you*, my daughter, a happy home in a virtuous family!"—I would rather that such persons should stand at my tomb, than to have erected over it the most costly and beautiful sculptured monument of Parian or Italian marble!'

"There will not be wanting those who will, in this way, recall the kindness of the friend who is gone from us, and shed the tears of grateful memory over her remains. And such tears are surely

more valuable than the most costly cenotaph ever reared to commemorate the virtues and the benevolence of the departed.

"In reflecting on the life of our deceased friend, and the features of character by which she was distinguished, those who knew her best can hardly fail to be reminded of her eminently practical qualities, her calm, clear judgment, her devout and unselfish spirit, and her persistent devotion to duty. Göethe once remarked that he respected the individual who knew what he wished. Our departed sister understood her own purpose, and was not to be turned from it. There was in her no waste of power, from the want of singleness of aim, and steady perseverance. What she accomplished was done, not by great talent, or lofty genius, but by the habitual consecration of her time and energies to the service of her fellow-creatures, and the glory of God.

"How she sustained the important, but delicate relation in which she stood to this Christian Society, you, my brethren, have well known, and that she attracted and retained your warm regard, you have manifested throughout her long illness, and by the manner in which you lament her death.

"Of what she was in her home, as wife, sister, and friend, I must not speak, except to observe, that there, where she was known best, she was loved best, and the blank which her departure occasions is most deeply felt, and will be longest lamented. She was one of those rare individuals whose personal influence over others is great and most valuable. All that it has been to many souls can never, here, be fully known. Her religious opinions were very clear and decided. But cherishing her own Unitarian Christianity, she loved the pious and good of all communions, and was willing to co-operate with them here, and looked forward with joy to an eternal union with them in heaven.

"I am not representing her as perfect before the Almighty. Of one child of God alone can this be said, the beloved Son, in whom the Father was always well pleased. But I believe that it was her constant desire and endeavour to be a follower of Jesus, and that she is now gone to be with him, and like him, for ever!

"Her departure is a call to us all to be watchful and diligent, as she was, whilst our day lasts, and time for active service is given.

"Let the young think of her, and be persuaded to give themselves to God in her beautiful spirit!

"Let such as are in middle life be animated, by her fidelity, to do whatever their hand findeth to do with all their might!

"Let the hoary head cherish that godliness which will make it indeed a crown of glory!

"Let the members of this church see to it that its institutions, which she can no longer aid, do not suffer from her removal, and each and all take up that part of her work which she has laid down, and they can best perform, in her self-sacrificing spirit!

"'Sister! thou art gone before us,
And thy saintly soul is flown
Where the tear is wiped away,
And the sigh of grief unknown.
From the burden of the flesh,
And from care and fear released,
Where the wicked cease from troubling,
And the weary are at rest!

"'When the Lord shall summon us,
Here in sadness left behind,
O may we, as pure from evil,
As secure a welcome find;
Each, like thee, depart in peace,
There to be a glorious guest,
Where the wicked cease from troubling,
And the weary are at rest!'"

The last days of Mrs. Kell, her nearly worn-out strength and remaining energies, were exerted to the utmost to secure a repeal of a Government regulation that unquestionably patronizes the perpetuation of profligacy. We are far from charging the Legislature of our country with any design to prop up this wickedness in our midst; but it is the decided opinion of the best-informed men and women of this and of other countries, who have not the care of an army, but the care of the virtue of a people at heart, that such an Act as the one referred to, in its operation to make

more safe a life of sin, does more than one grievous harm to the community. Mrs. Kell, with an earnest zeal, laboured in Southampton to the utmost of her power to show her utter detestation of the Government regulation, and she incessantly laboured to combine others to express their views and gather information which might lead to the repeal of this Act. With her, in these efforts, her husband was a constant co-worker; he desired to have it recorded on her tombstone that her life was sacrificed in the endeavour to recover fallen women.

The beautiful memorial school-rooms adjoining the church, which have been erected since her death by her husband, at an expense of £1,486 13*s.* 6*d.*, of which £161 were given by friends, contain the following inscription, engraven on a brass plate inside the school:—

These schools were erected by the Reverend Edmund Kell, M.A., F.S.A., in accordance with the wish of his dearly-beloved wife Elizabeth, who died on the 8th February, 1872. Her time was spent in works of charity and nsefulness, in alleviating the sufferings of the poor and needy, and visiting the abodes of wretchedness, to which her life was sacrificed. She was Superintendent of the Sunday-schools of the Church from its foundation, esteemed and loved by all who knew her.

The Rev. E. Kell died 17th January, 1874, before the schools were opened. "Mark the perfect man, and behold the npright, for the end of that man is peace."

Building commenced 21st July, 1873; finished 16th March, 1874.

The erection of the large and beautiful school building by Mr. Kell, as a memorial of his wife, is a proof of the profound interest he felt in the education of the people. He belonged to a church that has always manifested an earnestness and confidence in the improvement of the people. At a time when it was more popular to think of the Christian ministry as a caste ordained to care for and attend to Sunday worship and temple service, than as a part of the community that ought also to be engaged in advancing the scientific and general education of the masses, Mr. Kell and his companions in the ministry were preparing the way for a more general recognition of the

importance of a sound education to all young people, even the lowest in the social scale. However mankind might differ about religious doctrines, and the character of religious instruction that ought to be given to children, they held that one thing ought not to be neglected by the community—the secular education of the whole population.

It is but proper here to add that his sister-in-law, Miss Dunkin, has paid the whole debt of £500 that was on the school building when it was finished. A beautiful marble tablet has been placed by his friends in the Unitarian Church at Southampton containing the following:—

In Memory of their Revered Pastor,

THE REVEREND EDMUND KELL, M.A., F.S.A.,

Through whose Exertions this Church was Erected, A.D. 1860, for

the worship of

THE ONE TRUE GOD.

Of solid, extensive, and varied attainments; indefatigable in every good work; earnest and uncompromising in the advocacy of whatever he held to be just and true; yet unassuming and humble-minded; he commanded universal respect and gained the warm affection of all who knew him.

He was called to his rest on the eve of his 75th birthday, in the 51st year of his Ministry, 17th January, 1874.

This Tablet was placed here by his Attached Congregation.

After the death of Mrs. Kell, in 1872, he entered into all the duties of his ministerial position with the same devoted spirit, though his friends could see that his physical strength and energies were gradually declining. The erection of the schools to the memory of his wife was a pleasing duty. The building is very substantial, and beautiful. His two last published sermons, one in 1872, on "The Danger of a Creed

Irreconcilable with the First Great Commandment," and the other in 1873, on "The Truth which came from God to Man worthy of a Martyr's Zeal to Promulgate," are evidence that towards the close of life his zeal for the promotion of Unitarian views did not in the least decline. There are many fine passages in both these discourses.

During his ministry many proofs of the love and attachment of his friends had been afforded him, and towards the close it was no small consolation to find his people were still anxious to attest their appreciation of his character and his services.

At a Tea-meeting held at the Church of the Saviour, 28th May, 1872, he was presented with a purse containing £33 19*s*. 6*d*. by his congregation, as a slight tribute of the esteem in which he was held by the members of his flock.

In reply he said, "He hardly knew how to express his feelings towards them for the kind present they had made him; and the very kind manner in which they had spoken of his efforts, it almost overcame him. There was nothing more pleasing for a minister of the Gospel than to know that he was loved by his flock, and lived in their affections. The present meeting and the unexpected gift quite cheered him up, and would urge him on to still greater effort. He, as their minister, took the greatest interest in the spiritual welfare of the younger members of the congregation. He was not quite able to get about so well as he used to do, on account of increasing years, but he should always feel the greatest pleasure in meeting any of his flock. There was one thing he liked with the poorer classes—they generally spoke of the last discourse, whereas the richer classes seldom did so. He hoped the building of their school would soon be commenced. He most sincerely again and again thanked them for the kind present they had made him, which was quite unexpected on his part."

At the Good Friday Meeting in the Church of the Saviour, 1873, Mr. Kell was presented with the following address, beautifully engrossed on vellum and handsomely framed :—

"Church of the Saviour, Southampton.

"Rev. and very Dear Sir,

"On this the fiftieth anniversary of your entering on the duties of your high and holy calling, we, whose great privilege it now is, and has been for many years, to enjoy the advantage of your fatherly counsels, admonitions, and spiritual consolation, desire to offer you our affectionate greeting. That your days may yet be prolonged for many years of usefulness amongst us, is our earnest wish and prayer; and may the evening of your life be bright and happy, in the sweet consciousness that the whole of that life has been devoted to the service of your Heavenly Father, and the good of your brother men, sacrificing your own worldly interests in the cause of religion and of human advancement.

"Signed by desire and on behalf of the Congregation assembled,

"B. K. Spencer, *Hon. Secretary.*
"G. S. Coxwell, *Chairman of Committee.*

"To the Rev. E. Kell, M.A., F.S.A.
"*Good Friday*, 1873."

After heartily thanking them and expressing the surprise the presentation of the testimonial had occasioned, he said, "that while it was an encouragement, it at the same time told him what he ought to have been, and reminded him of many deficiencies. He referred to the great pleasure which it was to a minister to live in the good opinion, the attachment, and the affection of the congregation who sat under his ministry, and he assured them the greatest pleasure of his life was in calling upon and studying the wants of his people, whenever his strength permitted him to do so." Referring to his ministerial career, he said, "He preached his first sermon in the South of England on Good Friday, 1823, at Portsmouth, and on the following Easter Sunday he went to Newport, where he was to preach as a candidate for three months, but at the end of the first month he was elected pastor of the congregation

there. After being at Newport for thirty years and a quarter, and seeing there was no likelihood of a ministry being supported in Southampton, he came here at some sacrifice, he being able from his pecuniary resources to supply the means, and he submitted with cheerfulness to a considerable reduction of his income on this account. He traced the progress of religion and political freedom during his lengthened ministry, and in most affectionate terms thanked his congregation for their kindness, and expressed his enduring regard for them and their welfare,—and he hoped that before their next meeting they would have a commodious school-room erected behind their chapel."

At the Meeting of the Southern Unitarian Societies in Southampton, 6th August, 1873, a purse of £220 2*s*. 9*d*. was presented to Mr. Kell by his congregation and friends, in commemoration of his having completed the fiftieth year of his ministry. In acknowledging the gift, he spoke of the great obligation under which they had laid him by their present. He had now been with them sufficiently long for them to know him pretty well; therefore he might conclude that they meant what they said when they made so handsome a contribution to him, and he took it as intended.

He felt most deeply how very kind it was of them thus to reward him towards the close of his long ministerial career. He might truly say, as he felt, that goodness and mercy had followed him all the days of his life. He had had a very happy pastorate at Newport, I.W., for about thirty years of his life. He had there met with kind friends, and he had experienced the same kindness in connection with his congregation at Southampton.

In fact he could hardly tell them the amount of friendship and affection accorded to him at different times by individuals amongst them. He took courage at the receipt of this mark of their kindness, and he should receive it, feeling that it would be a stimulus to him to proceed in the path he had hitherto taken.

Wishing them all many years of life and usefulness, he sat down expressing again his deep sense of gratitude for their

testimonial, which, moreover, had come upon him quite unexpectedly.

For some time before his death it appeared to his congregation desirable that he should have some assistance in the pulpit. Mr. Kell himself was desirous that this help should be given him, and occasionally during the last year of his labours a member of the congregation read a part of the service. On the 4th of January, 1874, he administered the Lord's Supper, and his language and manner on that occasion were particularly impressive. Up to the 16th of the same month he continued his usual round of duties, attending to many details connected with the school building then in process. On the 17th, however, he felt seriously indisposed, and the medical advisers who were called in pronounced his case hopeless. Several medical friends visited him. Their opinions were received with perfect calmness and resignation, he replying, "I am in my Father's hands." The remainder of the day was then spent in prayer and kind words and blessings to the friends around him. At a few minutes past eight in the evening of the 17th he breathed his last, without the slightest struggle or appearance of pain. "His end was peace."

In concluding this sketch we wish to add that the character of the Rev. Edmund Kell was one of great moral beauty. It can be truly said of him, he was most loved by those who knew him best. We venture to affirm that no one ever spent much time in his company without thinking of him as did the Rev. H. Bellows, D.D., of New York, who described him as "the sainted Edmund Kell." In his home there was always the same quiet goodness and attention to everything that was calculated to make all around him happy. We can scarcely believe that he ever made an enemy through all his career. This is no small thing to say of one who stood identified, and in a very public way, with the Unitarian movement for over fifty years, and who was always ready by pen and tongue to sustain his views, and to defend any reform that was dear to him. Every one knows that political and religious questions are too often a source of bitterness and unkind feeling,

and that even among good men they often engender asperities of temper and animosities very much to be deplored. Of him it could always be said :—

> "I know you have a gentle, noble temper;
> A soul as even as a calm."

This, we may say, was natural to him; the outcome of his integrity, purity, and goodwill. "I have studied," said he, "throughout my life, my whole course, to live in harmony with all; and, though the ministerial office necessarily at times requires the preacher of righteousness to use the voice of reproof, it has ever been my aim to speak the truth in love." No one could ever doubt this confession. His love of what he esteemed to be truth is transparent in his devotion for more than fifty years to the Unitarian cause. His love of liberty is seen in the constant activity he displayed to free all men everywhere from the trammels and fetters which bind both the bodies and souls of human beings. In him conscience was kept pure; the best sympathies of the heart were developed and daily recruited by active benevolence. His piety was profound and unaffected; and his hope in a future endless life never paled. He had an intense love for noble men of all churches and lands. His pen was often employed in the pages of the "Christian Reformer" to embalm the memory of the wise and good. His monument is of a twofold character—the remembrance he has left in deep and holy feelings among his people, and a beautiful temple of worship that will speak of him when centuries have rolled away.

After his death a member of his Church summed up his character in the following composition :—

> A man of gentle speech
> And gentle manner,
> Well versed in spirit lore, and apt to teach:
> Love was his banner.
>
> A man of guileless soul,
> Of Truth outspoken,
> To rule the minds of men with meek control:
> Love was his token.

A man of ample parts,
And quick discerning;
Yet seeking most the scholarship of Hearts:
Love was his learning.

Seeking no high renown,
Or place in story;
But to win souls for his eternal crown:
Love was his glory.

What though his wealth was small,
And scant in measure;
He drew from heavenly store his all in all:
Love was his treasure.

Through weary days of pain,
As life grew colder,
His spirit shrank not from the mortal strain:
Love his upholder.

On ground he once had trod,
They laid him lowly;
And left him there for ever with his God:
Love makes it holy.

The children of the poor,
Whose life he gladdened,
Their little griefs in murmurings low outpour,
For love is saddened.

Our eyes by faith behold,
Through tears outwelling,
Celestial gates to him with joy unfold:
Love is his dwelling.

What though no marble pile,
Or shield armorial,
Record his rank or fame in minster aisle:
Love's his memorial.

PUBLICATIONS OF THE REV. EDMUND KELL, M.A.

The Roman Origin of Newport.

The Ancient British Tin Trade.

Observations on the Ancient Sites of Southampton and Newport.

Ancient Remains of Southampton.

Account of a Discovery of a Roman Building at Castlefield.

On the Discovery of Roman Pottery in the Isle of Wight.

A Description of Beaulieu Abbey.

An Account of the Discovery of a Roman Building in Gurnard Bay.

Pit Habitations of the Ancient Britons.

A Description of Netley Abbey.

Discovery of a Glass Factory at Buckholt.

On the Discovery of Roman Cemeteries in the Isle of Wight.

Biographical Sketches of—

The Rev. Benjamin Mardon.
The Rev. Isaac Watts, D.D.
The Rev. John Fullagar.
The Rev. George Harris.
The Rev. William Wilson.
The Rev. Hugh Hutton.
The Rev. Maxwell Davidson.
The Rev. Michael Maurice.
Mrs. Marabella Story.
Mrs. Kell (his Mother).

Discourses on the Deaths of—

The Rev. Dr. Channing.
Alderman Richard Andrews.
Miss Gifford.
Miss M. Clarke.
Mr. James Silver.
Mr. William Mortimer.
Mr. John Brown.

Discourses on the Deaths of—

Admiral Gifford.

Mr. W. Sweetingham.

Words of Faithful Exhortation from a Unitarian Christian Brother.

The Truth which came from God to Man worthy a Martyr's Zeal to Promulgate.

On the Danger of a Creed Irreconcilable with the First Great Commandment.

The Self-sacrificing Zeal of our Pious Ancestors, and the Duty of Unitarians to be Faithful to the Trust they have Received.

God is One.

Unitarians not Socinians.

An Earnest Appeal to Unitarian Christians on the Duty of supporting their own Religious Institutions.

On the Improvement of Time.

Shall Christians seek to build up Faith with Misrepresentations?

Addresses on the Laying the Chief Corner-stone and on the Opening of the New Unitarian Church, called the Church of the Saviour, Southampton.

Christian Gratitude on the Removal of the Cholera, and its Legacy of Instruction to Mankind.

The Out-acted Truthfulness of the Two Thousand Ejected Clergy of 1662.

What Patriotism, Justice, and Christianity demand for India.

Sermons on Peace—

Peace the Gift, the Injunction of our Holy Redeemer.

The Paramount Obligation of Immediate Peace.

On the Necessity of providing an Enlightened Education for the Christian Ministry.

Mr. Hartley's Intentions respecting his Munificent Bequest.

An Appeal for Negro Emancipation.

An Address to Sunday-School Children.

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Drinking Fountains.

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